

THE
COMMON
Catechisme.

EXPRESSED IN

The Common Prayer Booke,
with a Commentary thereup-
on by Questions and Answers,
following the wordes, as they are in
their order without alteration.

*The Eleventh Edition enlarged with
proofes of Scripture.*


By RICHARD BERNARD,
Pastor of *Batcomb.*

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in Pauls Church-yard.

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To the Worshipfull, M. THOMAS
HANHAM, Esquire, to the well af-
fected Gentlewoman his wife, and to their
whole Family, sound knowledge with increase
of faith, which worketh by love, is
heartily wished.

Worshipfull,

fter I had made an Essay in your
Family, of this manner of Cate-
chizing, it pleased you so well to
approve thereof, as to desire a writ-
ten Coppy to instruct your house-
hold. I promised it; for that some others have al-
so requested the like of me, I thought it fit (being
thereto also intreated) to publish it for the greater
benefit. 'Tis easily learned of any that can say the
words of the common Catechisme so much negle-
cted. This binds the Learner strictly to the words
of that Catechisme, in answering to the questions
here propounded: And serves more to direct the
master of the family, to make questions out of that
Catechisme, than for others to learne to make an-
swer thereunto, if they can but say the words, ex-
cept in some few places.

This manner of questioning to draw answers
from the words as they lye in order, may be obser-
ved, not only in Catechismes, but also in reading
holy Scriptures, as is not unknowne to my people
here at home with good fruits.

This my labour such as it is for the present, I
A 2 present

The Epistle Dedicatory.

present you with. For I acknowledge your good favour towards my Sonne, and I am very thankfull in his behalfe, as he also himselfe is, being ever ready upon any occasion to expresse it to your selfe, as also to that worthy honoured Knight, Sir Walter Earle, at whose request it pleased you so favourably and freely to bestow the living. I cannot but mention him, when I write of Catechizing to you, for his more then ordinary religious care in the well training up of his family this way. In all my dayes, among all my acquaintance, I have not seene the like: And I rather admire it, when I consider his dayly imployment sundry wayes otherwise in publike businesse, the least whereof doth commonly draw most men from almost all care of instructing their households. But what cannot a sciled resolution, an industrious nature, a holy zeale, and a godly care to have religion in honour, make a pious and devout heart to doe?

Sir, I pray you accept this unfained witnesse of my thankfulnessse, and as some little furtherance for the instruction of your family, upon which I hartily wish a blessing from God the Author of all good, to whose gracious guidance, I commend you and all yours, and so in all due respectfulnessse, I take my leave.

Burcomb.

Your Worships, to be commanded,
RICHARD BERNARD.



THE PREFACE TO THE READER

*By Question and Answer upon the
Title of the Booke and the parts
thereof*



OW many things are you to observe for entrance into this Booke?

A. Two things.

Q. Which be they?

A. The Title and the Booke it selfe.

Q. What is the Title?

A. A CATECHISME, that is, an instruction to be learned of every Child before he be brought to be confirmed by the Bishop.

Q. What things are you to consider in this Title?

A. There's five circumstances .1. The name of the Booke, a Catechisme. 2. the exposition of the name, an instruction: 3. Why it was set out, to be learned. 4. Of whom, of Children .5. When and in what space of time, before they come to be confirmed by the Bishop

The Preface.

Q. Is there any difference betweene this Catechisme, and other Catechismes?

A. Not in substance, nor in manner of catechizing, but in other respects.

Q. Which be they?

A. 1. In respect of the generality of it for all places. 2. Of the publike Authority commanding it.

Q. What is a Catechisme?

A. It is an instruction.

Q. Is every Instruction a Catechisme?

A. No: but an instruction of the Principles of Religion, by the way of Question and Answer.

Q. In how many things then doth a Catechisme differ from other Instructions?

A. In two things: 1. In matter, the Principles of Religion: 2. In the manner, by Question and Answer.

Q. Why is it set forth?

A. That it may be both taught and learned.

Q. How is that?

A. Two wayes: according to his Majesties directions set forth to this purpose.

Q. Which be those two wayes?

A. 1. By examination, in propounding the Questions, and receiving the Answers. 2. By exposition, in giving the sense and meaning of the words, for further benefit to all the hearers.

Q. Why

The Preface.

Q. Why is a Catechisme to be learned?

A. For many reasons. 1. For better setting of mens iudgements in the truth, by being well grounded in the Principles of Religion. 2. To profit the more in reading holy Scriptures. 3. To heare Sermons with understanding and iudgement: 4. To discover error. 5. To be able to examine our selves of our faith, of our duty to God and man, of our right devotion in prayer, and of the holy use of the blessed Sacrament, especially before we come to receive. 6. To be able readily to give an answer of our hope to any one. 7. To be able to teach and admonish others, especially such over whom we have a special charge.

Q. Why is this Catechisme to be taught and learned before all other Catechismes?

A. 1. To shew obedience to Authority, commanding this every where to be taught. 2. For uniformity sake, that the same truths from one and the same Catechisme, may be knowne to all in every place. 3. For the benefits of such as remove their dwellings from one Parish to another, that children and servants may not be to seeke in their answers, when they come to be Catechized, as it otherwise falleth out of variety of Catechismes taught in severall Parishes.

The Preface.

Q. Who is to learne this Catechisme?

A. Every Child comming to yeares of discretion.

Q. How many wayes is the name Child to be taken?

A. Two wayes according to the Scriptures,
Q. which be they?

A. 1. For a Child in yeares, as it is commonly understood. 2. For a Child in understanding, as the Scripture speaketh.
1 Cor. 3. 1. Heb. 5. 13.

Q. Whom comprehend you under the name of children in yeares?

A. All children, Apprentises, and servants, which have not learned this Catechisme.

Q. How must these be taught?

A. By examination.

Q. Who are to be understood by children in understanding?

A. All ignorant of the grounds of christian faith, though married and well stricken in yeares, yea, the very oldest for age.

Q. How are these to be catechized?

A. By their being present with attention, when others are examined, and by hearing their Teachers expound the Catechisme.

Q. When, and in what space is this to be learned?

A. By

The Preface.

A. Before any either be admitted to receive The Lords Supper, or be brought unto the Bishop to be confirmed.

Q. Why is it to be learned, before any come to the Sacrament?

A. Because by the knowledge hereof they may be the better prepared thereunto without which preparation they are not counted fit to be communicants.

Q. Why is it to be learned before one be brought to the Bishop?

A. That he may now in his owne person make profession of his faith, and with his owne mouth ratifie that which in Baptisme was by his Godfathers and Godmothers promised in his name.

Q. But seeing our Church doth not allow Confirmation for a Sacrament, nor doth acknowledge that it addeth any thing unto Baptisme, why are Children brought to be confirmed.

A. 1. To see whether children have been so religiously trained up, as their Godfathers and Godmothers promised, and vowed at Baptisme for them. 2. Whether they be able to promise and professe so much now in their owne persons. 3. Having so done, that prayer may be made unto God for his blessing and grace to strengthen them
that

The Preface.

that they may continue and increase therein unto their lives end.

Q. Having gone thorow the Title, now, can you tell me how many parts this Booke consists of?

A. Of these two, 1. Of the Preface, 2. Of the matter of the Booke.

Q. Which is the Preface?

A. All that which goeth before the rehearsal of the Creed.

Q. What doth the Preface containe in it?

A. The foure first questions, with the answers thereunto.

Q. What is the matter of the booke, or Catechisme?

A. It is first the Creed, then the ten Commandements, next the Lords Prayer, and lastly, the Doctrine of the Sacraments.

Q. Why is this order observed?

A. To teach me, 1. That I must believe, before I can obey: 2. That if I believe, I will obey: 3. That believing and obeying I am then to pray to God: 4. That being such a one, I may comfortably use the Sacraments.

The

The Common Catechisme.

The first Question.

Q. **VV** Hat is your name?

A. *N. or M.*

Q. How many names have you?

A. *Two, a Christian, and a Surname.*

Mar. 3. 16

Q. What may they put you in minde of?

Esay 44. 5

A. *Of a twofold parentage, naturall and spirituall.*

Act 12. 26

Mat 6. 14

2 Cor. 6. 11

Q. Who are your naturall parent s?

A. *My Father and my Mother, Psal. 127. 10. Esay 8. 4.*

Q. Who are your spirituall parents?

A. *God and his Church, Mat. 6. 9.*

Q. Which of these two names are demanded of you?

A. *My Christian name, Acts 11. 26.*

Q. And why so?

A. *That by this name I may be put in remembrance of my Baptisme.*

The second Question.

Q. **VV** Ho gave you this name?

A. *My Godfathers and Godmothers.*

Q. When was that?

A. *In my Baptisme.*

Q. What were you made in it?

Gen. 21. 3

A. *A member of Christ, Gal. 3. 27.*

Luk. 7. 59

Q. What hath a member relation unto?

A. *To*

The Common Catechisme.

- 1h. 5. 30. A. To a body.
 Col. 1. 18. Q. How many bodyes hath he?
 Mat. 26. 12. A. Two: a natural as we have, & a mysticall.
 Cor. 12. Q. Of which are you a member?
 1ph. 5. 23. A. Of his mysticall body 1 Cor. 12. 27.
 2. 22, 28. Q. What body is that?
 Col. 1. 18. A. His Church.
 1ph. 4. 15. Q. What is he to his Church?
 1h. 5. 67. A. He onely is the head thereof, 1 Cor. 11. 3.
 Gal. 2. 20. Q. What doth he then unto it?
 1h. 16. 13. A. He giveth it spirituall life, motion and
 4. 1 direction as a head doth to the body.
 Gal. 2. 20. Q. What must you feele in you, to be sure
 Cor. 15. 10 that you are a true member of Christ?
 1on. 8. 9. A. That I live by him to God, am moved
 4. by his Spirit, and directed by his word.
 1al. 119. Q. Being thus a member of Christ, what
 105. doth this make you to be?
 1h. 1. 13. The child of God.
 Rom. 8. 15. Q. How commeth this to passe?
 Gal. 4. 6. A. By the grace of Adoption, Eph. 1. 5.
 Col. 4. 77. Q. And being thus Gods child, what then
 1im. 8. 17 are you made?
 1et. 1. 14 A. An inheritor of the Kingdome of Heaven.
 1ob. 1. 14 Q. To have then a sure hope of heaven, what
 1Acs. 4. 12 must you first be?
 1oh. 5. 1. 2 A. I must be a true member of Christ, and
 15 34. the true child of God, else shall I never
 inherit that Kingdome.

The Common Catechisme.

The third Question.

VV Hat did your Godfathers and Godmothers then for you?

A. They did promise.

Q. What kinde of promise?

A. A vow unto God, Psal. 65, 1, 119, 106.

Q. How many things did they promise and vow?

A. Three things.

Q. In whose name?

A. In my name.

Q. Which is the first of these three?

A. That I should forsake all the enemies of my salvation.

Luk. 17
Col. 3.9.

Q. which be they?

A. These three, the Divell, the World and the Flesh.

Mat. 13
James, 4.4
Gal. 5.17
Gen. 3

Q. Why is the Divell named first?

A. Because he was the first author of all sin and evil.

Ioh. 8.44

Q. When doe you forsake him?

A. When I forsake all his workes, 1 Ioh. 3, 8.

Q. Why is the World put in the second place, betweene the Divell and the Flesh?

A. Because the Divell doth use it commonly as a meanes to entice the flesh to sinne.

Math 4.8
Gen. 3.6
Act. 25.2
Eze. 33
Ecc. 1.1
Ioh. 6.

Q. What meane you by the World?

A. The pomps & vanities thereof, Es. 5, 14

Q. What

The Common Catechisme.

Q. What make these this World to be?

A. A wicked World.

Gal. 1. 4.

Q. When doe you know when you forsake the World?

1 Ioh. 5. 59

A. When I forsake all the pomps and vanities thereof, and not before.

Ps. 119. 10

Gal. 6. 14.

Q. Why is the flesh named in the last place?

A. Because it is within us, and leaveth us not utterly till the end.

Gal. 3. 17.

Q. What meane you by the flesh?

A. All sinfull lusts thereof.

Iam. 1. 24.

25.

Q. When doe you then know, that you forsake the flesh?

1 Ioh. 2. 16

A. When I doe forsake all fleshly lusts.

Rom. 6. 12.

Gal. 5. 24.

Q. Why did your iureties promise for you, that you should forsake them, when you were but newly borne?

A. Because from the womb we all are captives to Satan, slaves to the world, and servants to the flesh, Ioh. 8. 34.

Eph. 2. 23.

Q. When can we forsake them?

1 Tim. 2. 2

A. Never, except we be bozne anew of water and the holy Ghost, Ioh. 3. 3, 5.

Rom. 7. 17.

48.

Q. What is the second thing, which they promised and vowed for you?

Gen. 6. 5.

Mat 15. 19

A. That I should beleebe.

Ps. 119. 66.

Q. What are you to beleebe?

A. All the Articles of my Christian faith.

Q. What

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Q. What is the third thing they promised and vowed for you?

A. That I should keepe Gods holy will.

Q. When keepe you this his will?

Deut. 5. 1

A. When I keepe his Commandements.

Q. And when keepe you them?

A. When I walk in the same, 2 Ioh. 6.

Q. How long must you doe so?

A. All the dayes of my life, Psal. 119. 44.

The fourth Question.

Q. Doe you thinke that you are bound to beleeye, and to doe as they have promised for you?

A. Yes verily, Ecl. 5. 4. Psal. 50. 14. Iob 22. 27. Psal. 22. 29.

Q. By whole help?

& 76. 11.

A. By Gods help. 1 Cor. 15. 26. Psal. 121. 1, 2. Ioh. 15. 5.

Q. Must not you therewith doe your best gracious endcavours?

A. Yea, and so I will with hearty thanks.

Q. To whom?

A. To our heavenly Father, Col. 1. 12.

Q. For what?

1 Tim. 1. 1

A. That he hath called me, 1 Cor. 1. 4.

Q. To what?

A. To the state of saluation. Gal. 1. 6.

Q. Through whom?

Act. 4. 12

A. Through Iesus Christ. 1 Pet. 5. 10.

& 13. 47.

Q. What

The Common Catechisme.

Q. What is he to us herein?

A. Our Saviour, Acts 5, 31.

Q. Now being in this so happy estate, what is our daily exercise?

A. I pray unto God, 1 Thess. 5. 17. Col. 4. 2

Q. For what?

A. To give me his grace, Rom: 1, 7, & 16, 24

Q. What to doe?

A. That I may continue in the same state, Acts 11, 23, & 14, 22 Col. 1, 23.

Q. How long?

A. Unto my lifes end, 1 Cor, 1, 8, Mar, 13, 13

Of the Creed.

Q: Can you rehearse the Articles of your Beliefe?

A: Yes. I beleue in God the Father Almighty, maker of heaven and earth, &c.

Q: What make you confession of in this Creed?

A: That I doe beleue, Marke, 9, 24.

Q: In whom?

A: In God, Iohn 14, 1.

Q: What is hee?

A: The Father, Eph. 4, 6, Ios. 4, 23, Gal, 1, 1.

Q: What is his attribute?

A: Almighty, 2 Cor, 6, 18, Gen, 35, 11.

Q: why call you him so?

A: For

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A. For that he is the maker of Heaben and earth. Gen 1.1. Esay 43.5, & 48.13.

Q. In whom else beleeeve you?

A. In Iesus Christ. Ioh 14.1. & 9.38.

Q. What is he to God the Father?

A. His onely Sonne. Ioh. 1.14. & 3.16.

Q. What is he to us?

A. Our Lord. Ioh. 20.28.

Q. How came he to be so?

A. He was conceived. Luke 1.31.

Q. By whom?

A. By the holy Ghost. Mat. 1.20.

Q. After conception, what followed?

A. He was borne. Mat. 2.1.

Q. Of whom?

A. Of the Virgin Mary. Mat. 1.19.25.

Q. What was his entertainment in the world?

A. He suffered. Esay 53.

Q. Under whom?

A. Under Pontius Pilate. Mat. 27.13.24.26.

Q. What kind of death was he put unto?

A. He was crucified. Mat. 27.35.

Q. Being on the Crosse, did he deliver himself?

A. No. He died. Luke 23.46.

Q. What was then done with him?

A. He was buried. Luke 23.53.

Q. And what more beleeeve you concerning him?

B

A. That

The Common Catechisme.

A. That he descended into hell.

Q. Being in the grave did he lie there still ?

A. No: He rose again. Acts 13. 35. Mat. 28. 6.

Q. When ?

A. The third day. 1 Cor. 15. 4. Mat. 16. 21.

Q. From whence ?

A. From the dead. Luke 24. 46.

Q. What became of him after his resurrection ?

A. He ascended into Heaven. Eph 4. 8. 10.

Q. What doth he now there ?

A. Where he sitteth. Psal. 110. 1. Heb. 10. 12.

Q. Where ?

A. At the right hand of God. Eph. 1. 20.

Q. Who is that ?

A. The Father Almighty. Math. 20. 23.

Q. Shall he abide there for ever ?

A. No: From thence he shal come. Luke 9. 26.

Q. What to doe ?

A. To iudge. Acts 17. 31. 2 Cor. 5. 10.

Q. Whom shall he iudge ?

A. The quick and the dead. 1 Pet. 4. 5.

Q. In whom else doe you beleeve ?

A. I beleeve in the holy Ghost. 2 Cor. 13. 13.

Q. And what moreover beleeve you in this your Creed ?

A. That God hath a Church. Acts 20. 28. Eph. 5. 25. 26. 27.

Q. What a Church is this ?

A. Holy

The Common Catechisme.

A. **Holy & Catholick.** Cant. 6.8. Heb. 12.22.

Q. What call you the fellowship therein?

A. **A Communion.** 1 Cor. 10.16. & 12.20.

Q. Of what sort of persons?

A. **Of Saints.** 1 Cor. 13.15. Exod. 19.6.

Q. What are the speciall prerogatives thereof, and which is the first of them?

A. **The forgiveness of sins.** Heb. 8.12. Acts 5:

Q. Which is the second?

A. **The resurrection of the body with joy.**

Q. Which is the third?

A. **The life everlasting.** Mat. 25.46.

Q. How testifie you your assurance of these things?

A. **I say Amen.** Mat. 28.20. Mark 16.20.

Q. What doe you chiefly learne in these articles of your beleefe?

A. **I learne three things.**

Q. Which is the first?

A. **I learn to beleefe in God the Father the first person.** Ioh. 14.1. 1 Ioh. 5.7. Mat. 28.19.

Q. What hath he done for you?

A. **He hath made me.** Deut. 32.18.

Q. And whom else?

A. **And all the world.** Esay 44.24. & 42.5.

Q. Which is the second thing you learne?

A. **To beleefe in God the Sonne, the second person.** Iohn 14.1. & 9.38.

Q. And what hath he done for you?

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al 3. 13. A. He hath redeemed me. Gal. 2. 20.

ph. 1. 7. Q. And whom too?

A. And all mankinde. Rev. 5. 9.

Q. Which is the third thing you learned?

A. To beleue in God the Holy Ghost, the third Person. Mat. 28. 19.

Q. What doth he for you?

for 7. 1. A. He doth sanctifie me. Rom. 15. 16.

Q. And whom besides?

A. And all the elect people of God. 2 Thes. 2.

Of the ten Commandements.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements: tell me how many there be?

A. Ten. Exod. 34. 28.

Q. Which be they?

A. Those which God wrote in two Tables.

Q. Are not these Commandements of mans devising?

A. No: They be the same which God spake.

Q. How prove you this?

A. In the twentieth Chapter of Exodus.

Q. What saith God there?

A. I am the Lord thy God. Lev. 11. 44.

Q. Whom spake he unto?

A. Unto all Israel. Exod. 20. 22.

Q. What

The Common Catechisme.

Q. What had he done for them, that hee calleth himselfe their God?

A. He brought them out of the land of Egypt.

Q. What was that Land unto them?

A. A house of bondage. Exod. 20. 2.

Q. Which is the first Commandement?

A. Thou shalt have no other Gods but me.

Q. What is here then forbidden?

A. To have any other Gods. Deut. 4. 35.

Q. What is on the contrary commanded?

A. To have the God of Israel onely for our God. Psal. 118. 31.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing, &c.

Q. What doth this forbid?

A. To make to thy selfe any graven Image of God, Eia. 30. 22.

Q. Is nothing else forbidden?

A. Yes: the likenesse of any thing for diuine worship. Exod. 20. 4, Deut. 4. 16.

Q. May you now where fetch a similitude for this end?

A. No, not in heauen above, nor in the earth beneath, nor in the water vnder the earth. A. 17. 2

Q. But what if any one doe make graven Images, and such likenesses?

A. We may not bowe downe to them, nor worship them, Ios. 23. 7.

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Q What reason is alleadged?

Lev. II. 4. A. For (saith he) I am the Lord thy God.

Q What a God is he?

A. A ieaalous God. Exod. 34. 14. Psal. 78. 58.

Q What will his jealousie make him to doe?

A. To visit. Ier. 23. 2. 12. Esay 45. 16.

Q What will he visit?

A. Sinnes. Exod. 32. 34. Psal. 89. 32.

Q Whose sinnes?

A. The sinnes of the father. Exod. 20. 5.

Q Vpon whom?

A. Vpon the Children. Iob 21. 19.

Q How farre?

A. To the third and fourth generation.

Q Among whom doth God reckon all worshippers and Idolators?

Deu. 7. 10. A. Among those that hate him. 2 Cor. 19. 2.

Q But what will he doe to them that detest Idolatry and vaine worship?

A. He will shew mercy.

Q How farre will he extend it?

A. Vnto thousands. Ier. 32. 18.

Q How doth he account of these?

A. As of them that love him.

Q And how doe they shew their love?

A. They keep his Commandements. 1 Io. 5. 3.

Q What is on the contrary here commanded?

Mat. 4. 10. A. To worship only God, and that in spirit and truth, after his owne will.

Q Which

The Common Catechisme.

Q Which is the third Commandement?

A. Thou sha't not take the name of the Lord thy God in vaine, &c.

Q What doth this forbid?

A. To take Gods name in vaine. Deut. 5. 11.

Q How is his name taken in vaine?

A. By wicked swearing, and lewdly libing.

Q What reason is there given to inforce this Commandement?

A. The Lords threatening, that hee will not hold him guiltlesse, that taketh his name in vaine. Exod. 20. 7. Esay 24. 1

Q VVhat is here on the contrary commanded?

A. To be carefull to give, and to procure to be giuen unto God, all due glozy, in thought, word, and deed. 1 Cor. 10. 31. Ps. 1. 19. 2
Pla. 22. 23

Q VVhat is the fourth Commandement?

A. Remember thou keepe holy the Sabbath day.

Q VVhat is here first commanded you?

A. To remember. Exod. 20. 8.

Q VVhat?

A. The Sabbath day. Ex. 16. 13. Lev. 23. 32.

Q VVherefore?

A. To keepe it holy. Deut. 5. 12. Ier. 17. 22.

Q How many dayes doth God allow us before it come?

A. Six dayes. Exod. 16. 26.

Q What are you to doe in these six dayes?

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A. I am to labour, **Exod. 20. 9.**

Q. In what?

A. In doing all that I have to doe, **Deu. 5. 13.**

Q. Why are you to labour thus the six dayes?

A. For the seventh day is the Sabbath.

Exod. 20.

16 29.

Q. Whose Sabbath?

A. The Sabbath of the Lord our God.

Q. What is herein forbidden?

A. To doe in it any manner of work.

Q. Who particularly by name are here spoken unto?

A. Thou, thy sonne, and thy daughter, thy man servant, and thy maid servant.

Q. And what else is forbidden labour?

A. Thy Cattell.

Q. And who besides?

A. And the stranger.

Q. What stranger meane you?

A. Which is within thy gates.

Q. What reason is given for all this in the Commandment?

A. The Lords owne example, **Deut. 5. 15.**

Q. How many dayes wrought he?

A. Six dayes, **Gen. 1.**

Q. What did he in those sixe dayes?

Cal. 1. 48 5

Gen. 3. 4 5

Et. 14 15

or. 1. 16

A. He made Heaven, and Earth, and Sea.

Q. And what else?

A. And all that is in them, **Esay 44. 24.**

Q. What did he when the seventh day came?

A. He

The Common Catechisme.

A. He rested the seventh day. Exod. 31. 17.

Q. What did therefore the Lord unto the seventh day?

A. The Lord blessed the seventh day. Exo. 20.

Q. What meane you by that?

A. He hallowed it. Deut. 5.

Q. Which is the fifth Commandement?

A. Honour thy Father and thy Mother, &c.

Q. VVhat doth this command?

A. Honour. Rom. 12. 10, & 13. 7.

Q. To whom?

A. To Father and Mother. Mat. 15. 4.

Q. VVhat reason is alleadged to move hereunto?

A. That thy dayes may be long. Exod. 20. Ephc. 6. 3.

Q. VVhere?

A. In the Land which the Lord thy God giveth thee.

Q. VVhat is here generally commanded?

A. Preservation of mine owne and neighbours dignity.

Q. VVhat on the contrary forbidden?

A. All inotignity. Rom. 4. 10.

Q. VVhich is the sixt Commandement?

A. Thou shalt doe no murther. Exod. 20.

Q. VVhat is here forbidden?

A. Murther and all hurt to mine owne, and Neighbours life. Numb. 16. 15.

Q. VVhat on the contrary is here comanded?

A. In

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A. Innocencie. Mat. 10. 18.

Q. Which is the seventh Commandement?

A. Thou shalt not commit adultery.

Q. VVhat is here forbidden?

Deu. 5. 18. A. Adultery, and all uncleannesse whatsoeber.
Gal. 5. 19, Eph. 5. 3. Deut. 23. 13. 14.

Q. VVhat on the contrary is here commanded?

A. Chastity. Levit. 18. 24. 2 Cor. 7. 1.

Q. VVhich is the eighth Commandement?

A. Thou shalt not steale. Deut. 5. 19.

Q. VVhat is here forbidden?

A. Theft, and all uniuert dealing. 1 The. 4. 6.

Q. VVhat is on the contrary commanded?

A. Equity. Pro. 2. 9.

Q. VVhich is the ninth Commandement?

A. Thou shalt not beare false witnes against thy neighbour. Exod. 20. 16, Deut. 19. 16.

Q. VVhat is here forbidden?

A. False witnessse bearing, and all untruths.

Q. Against whom?

A. Against my neighbour. Deut. 5. 20.

Q. VVhat on the contrary is commanded?

A. Verity. Pro. 12. 17. & 14. 5.

Q. VVhich is the tenth Commandement?

A. Thou shalt not covet, &c.

Q. VVhat is here forbidden?

A. Unlawfull coveting.

Q. Of what?

A. Of

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A. Of my neighbours house. Deut. 5. 21.

Q. May we not covet any other thing?

A. No: neither his Wife, nor his Servant,
nor his Maid, nor his Ore, nor his Ass,
nor any thing that is his.

Mat. 5. 28
Iudg. 7. 21
Mich. 3. 2
Act. 20. 33

Q. VVhat on the contrary is here commanded?

A. Contentation from integrity of heart,
resting ever thankfull to God for our present estate.

Heb. 13. 5
Phil. 4. 11

Q. VVhat doe you chiefly learne by these Commandements?

A. I learne two things. Mat. 22. 40.

Q. Which is the first?

A. My duty towards God.

Q. Which is the second?

A. My duty towards my neighbour.

Q. What is your duty towards God?

A. My duty towards God, is to beleeebe in him, to feare him, and to love him, &c.

Q. What are these words?

A. The summe of the first table.

Q. VVhat is here required of you?

A. My duty towards God.

Q. How many inward graces are required of you to doe your duty to him?

Ioh. 14. 5.
2 Ch. 20. 20
Deut. 6. 13
& 11. 1.

A. Three.

Q. VVhich be they?

A. To beleeebe in him, to feare him, and to love

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love him.

Q. How are you to love God?

A. I must love him sincerely, with all my heart, understandingly with all my mind, affectionately with all my soule, and effectually with all my strength.

Q. What will this make you doe?

A. To worship him.

Q. In receiving of his benefits, what requires he of you?

A. To give him thanks. 1 Thes. 5. 18.

Q. In all distresses what is your duty?

A. To put my whole trust in him. Psa. 3. 14.

Q. What wil this your trust in distresse move you unto?

A. To call upon him. 2 Sam. 22. 4.

Q. What is required generally of you, whatsoever your estate be?

A. To honour his holy Name, and Word. Tim. 1. 17

Q. To manifest this, what must you endeavour?

A. To serve him. Mat. 11. 13. Acts 20. 19.

Q. In what manner?

A. Truly. Deut. 10. 13. Jos. 24. 14.

Q. How long?

A. All the dayes of my life.

Q. What is your duty towards your neighbour?

A. My duty towards my neighbour, is to love

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love him as my selfe.

Q, what are these words?

A. The summe of the second Table.

Q, What is here required of you?

Gal 5, 14

A. My duty towards my neighbour.

Q, What is that?

A. To love him, Mat. 5. 43.

Q, In what manner?

A. As mine owne selfe, Mat, 19, 19.

Mat, 22 3

Q. What ought to be your generall carriage towards all?

A. To doe to all men as I would they should doe to me. Mat, 7, 12.

Q, In all mankinde, whom in nature are you first to respect?

A. My Father and Mother.

Q, What owe you to them.

A. Three things.

Q, Which be those three?

A. Love, Honour, and Succour. 1 King 2, 19

Q, Who are the next you are to have in regard.

A. The King and his Ministers.

Q, what are you bound to doe these?

A. To honour and obey them.

Q, How are you to carry your selfe to them, that have any way command over you?

A. I must submit my selfe, Heb, 13, 17.

Q, To which of them?

A To

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- Rom 13.1. A. To all them.
- Judg. 1.9. Q. How many sorts are there of them?
- Gal. 6.6. A. Foure. Governours, Teachers, spirituall Pastors, and Masters.
- Tim. 5.7. Q. VVhat must be your commendable behaviour in generall to your betters?
- Col. 3.23. A. To order my selfe lowly and reverently.
- Ro. 12.10. Q. How are you to demean your selfe, that you may live harmlesse towards all sorts?
- A. To hurt no body by word or deede.
- Q. VVhat is required of you in your trading with men?
- A. To be true and iust in all my dealings.
- Ro. 12.17. Q. VVhat must your carriage bee towards your enemies?
- A. To beare them no malice nor hatred in my heart. 1 Ioh. 3.15.
- Q. VVhat are you to keepe your hands from?
- A. From picking and stealing.
- Ma. 18.19. Q. And what your tongue from?
- A. From evill speaking, lying, & slandering.
- Q. How are you to keepe your whole body?
- A. In temperance, sobernesse, and chastity. 1 Pet. 4.7.
- Q. How may you live contentedly?
- A. Not to covet other mens goods.
- Q. To effect this, what must you doe?
- A. I must learne and labour to get mine owne living.

Q. After

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Q. After what manner?

A. Truly. Eph. 6.6.

Q. And what else must you doe?

A. I must doe my duty in some state of life. 1 Cor 7.16

Q. VVhat state meane you?

A. Euen that, unto which it shall please God to call me. Heb. 5.4.

Q. VVhat is the question before the Lords Prayer?

A. My good Child, know this, that thou art not able to doe these things of thy selfe, &c.

Q. To whom doth the Catechisme I speak?

A. To me.

Q. VVhat would he have you to know?

A. Mine owne inability, that I am not able to doe these things of my selfe, nor to walk in the Commandements of God, and to serue him. 1 Cor 3.5. Phil. 2.13. Iohn 15.5. Esay 26.13

Q. Though you cannot of your selfe, is there therefore no help to make you able?

A. Yes, the special grace of God. Tit. 2.11.12

Q. VVhat must you doe to obtaine this?

A. I must learne at all times to call for it. Mat 7.7.

Q. How?

A. By diligent prayer. Mat. 21.22.

Q. VVhat forme of prayer have you?

A. That which is called the Lords prayer. Luke 11.2.

Mat. 6.9.

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Of the Lords Prayer.

Mat. 6. 9.

Luke 11. 2

Q. **L** Et me heare therefore, can you say the Lords prayer?

A: Our Father which art in heaben, &c.

Q: How many parts are there of it?

A: Three: the Preface, the Petitions, and the Conclusion.

Q: Which is the Preface?

A: Our Father which art in heaben.

Q: What doth this teach you?

A: To whom onely I am to pray.

Pfal. 115. 3

Q: Who is that?

A: God alone. Luke 11. 2, Gen. 4, 26,

Q: What call you him?

A: Father, 2 Cor, 6, 18.

Q: Whose Father is he?

A: Our Father, Esay 63, 16, & 64, 8.

Gal. 4. 8.

Q. VVhom conceive you in this word *our*?

1 Ioh. 1, 3, 7

A. All such as have the Spirit of adoption, and are in the Communion of Saints.

Q. Where is this our Father?

A. In Heaben Mat. 7, 11.

Q: How many Petitions be there?

A: Six.

Q: VVhich is the first Petition?

A: Hallowed be thy name.

Q: What meane you by name?

A Gods

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A. Gods titles, his properties, his Word and Works, by which he is knowne and remembred as by a name, and so are a memoriall of him. Exod. 5. 15.

Q. What understand you by hallowed?

A. The setting apart of this name from all abuse, to holy uses. Lev. 10. 3.

Q. What then begge you of God in this Petition?

A. That wee may remember so to doe, to think, & speake of God, of his Attributes, Word, and Works, as he may receiue honoꝛ, gloꝛy, and praise by us. 1 Cor. 10. 31.

Q. Why is this Petition in the first place?

A. Because Gods gloꝛy is to be first in al our desires and purposes.

Q. Which is the second Petition?

A. Thy Kingdome come. Mat. 6. 10.

Q. What meane you by this Kingdome?

A. The rule of God in our hearts. Ps. 143. 18.

Q. How must this be?

A. By his Word and Spirit.

Q. What aske you of God herein?

A. That God would subdue the Debill, the World, and the Flesh, and graciously subiect us to his Will, by his Word, and Spirit, that we may come to Heaven in the end. Psal. 31. Esay 58. 11.

Q. Why is this Petition set after the Former?

C

A, For

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A. For that this is the meanes to hallow his name.

Q. Which is the third Petition ?

Mat. 6. 10. A. Thy will be done on earth, as it is in heaven.

Q. What meane you by his will ?

A. Gods will revealed in his witten Word the onely rule of life. Ios. 1. 9. & 22. 7.

Q. What desire you of God herein ?

A. That wee may have grace to leaue our owne wills, and to doe his will.

Q. Where ?

A. Here on earth.

Q. But after what manner ?

Ps. 119. 31. A. Even as it is in Heaven.

Q. How is that ?

A. Willingly, readily, ioyfully, faithfully, sincerely, and constantly.

Q. Why is this Petition next after the other ?

A. Because this sheweth the true effect of the former, that in dede Gods Kingdome of grace is come upon us.

Q. Which is the fourth Petition ?

Mat. 6. 11. A. Give us this day our daily bread.

Q. What meane you by bread ?

A. All things necessary for us in this present life. Gen. 3. 19. Prov. 20. 13.

Q. What begge you of God herein ?

A. That

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A. That God would sustaine our liues here
with all tempoꝛall necessities.

Ge. 27. 2
Psa. 144
13. 14.

Q. How aske you for these?

A. As Gods owne gift. Acts 17. 25.

Q. For whom aske you these?

A. For us, my selfe, and all Gods people.

Q. For what time?

A. For this day. Mat. 6. 34.

Q. Whose bread aske you?

A. Our owne, gotten by lawfull meanes,
through Gods blessing in Christ.

Q. What manner of bread aske you for?

A. Daily bread, that which is agreeable to
nature, and conuenient for our calling and
charge.

Q. Why is this next the other Petition?

A. Because supply of bodily necessities
should make us moze cheerefull to doe
Gods will. Ier. 33. 9.

Q. Which is the fifth Petition?

A. And forgive us our trespasses, &c.

Q. What meane you by trespasses?

A. Our sinnes.

Q. And what by forgiveness?

A. The not imputing sinne unto us, and ful-
ly acquitting us through Christ, both from
the guilt and punishment.

Rom. 3. 6
Psa. 32. 1
Rom. 5.

Q. VVhat then begge you of God in this Pe-
tition?

C 2

A. That

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A. That God would in mercy pardon and forgive. Psal. 51. 1. 2 Sam. 24. 10.

Q. VVhom?

A. Us, me, and all other his childzen.

Q. VVhat?

A. Our trespasses. Esa. 9. 6

Q. VVhy is this Petition next after the other?

A. That wee may not forget in the midst of temporall blessings, to seek reconciliation and to beat peace with God. Deut. 6, 11.

Q. VVhich is the reason added to the Petition?

A. As wee forgive them that trespass against us. Mat. 6.

Q. VVhat is your duty when you aske forgiveness of God?

A. To forgive. 1 Sam 26. 24. Mat. 6. 14.

Q. Who are to forgive?

A. We, I, and all that aske forgiveness of God. Acts 7. 59. 60.

Q. VVhom are you to forgive?

A. Them that trespass against us. Act. 7. 60.

Q. Is your forgiveness like unto Gods, and a cause thereof?

A. No.

Q. VVhy is this then added to the Petition?

A. As a signe assuring us of our forgiveness, grounded upon Christs promise. Mat. 6. 14.

Q. Which

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Q. Which is the sixt Petition?

A. And leade us not into temptation, but deliver us from e vill. Mar. 6. 18.

Q. What meane you by temptation?

A. Inticement unto sinne. Iam. 1. 13. 14.

Q. VVhat meane you by leading into temptation?

A. To be left of God in the time of triall to my selfe, and to the power of the temptation. 2 Chro. 32. 31.

Q. VVhat begge you of God in this Petition?

A. Not to be forsaken of him. Psa. 81. 21.

Q. VVhen?

A. In the time of temptation and triall.

Q. VVhat would you have him then to doe 2 Tim. 4. for us?

A. To deliver us. Psa. 40. 13. & 50. 15.

Q. From what?

A. From the e vill of temptation. 1 Pet. 2. 9.

Q. VVhy is this Petition added to the former?

A. For that we which crave the assurance of pardon for sinnes past, are also to begge assistance of Gods grace to prevent sinne to come. Esay 30. 2 11 Sam. 2. 31. 33.

Q. Which is the conclusion?

A. For thin is the Kingdome, the power, and glozy, for ever. Mat 6. 13.

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Q. What containe these words?

A. A reason of assurance in our praying to God, for such things as be contained in the Petitions.

Q. How many things are here ascribed to God?

A. Three.

Q. Which is the first?

A. The kingdome, his absolute rule over all.

ph. 24. 2.

cr. 34. 17.

eb 23. 13.

uke 1. 37.

Q. Which is the second?

A. The power, so infinite, so he is able to doe what he pleaseth, being the Lord God omnipotent.

Q. Which is the third?

Co. 11. 36.

phi. 4. 20.

Tim. 1. 7.

1c. 13. 21.

Rev. 1. 6.

A. The glory, for to him, praise, honour, and thanks are due for all things.

Q. How long are these his?

A. For ever.

Q. How are these said to be his?

A. Originally, absolutely, and eternally.

Q. What is the last word after the conclusion?

A. Amen.

Q. Why is this added in the end?

Ma. 28. 20.

Co. 14. 16

A. To testifie my desire to have that I aske, saying, So be it: as also to shew my faith, that so it shall be, as I have asked, if God think it good.

Q. What desire you of God in this prayer?

A. I

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A. I desire my Lord God our heavenly Father, who is the giver of all goodnesse, &c.

Q. VVhat are these words?

A. A short summe of those things which I begge of God in prayer.

Q. Who is to pray?

A. I, as well as all others. Neh. 1. 6. Psa. 5. 2.

Q. What affection are you to pray with?

A. With desire to have my request. Ro. 8. 16.

Q. VVhom are you to pray unto?

A. To my Lord God. Psa. 5. 2. Dan. 9. 18.

Q. VVho is he?

A. Our heavenly Father. Esa. 63. 16. & 64. 8.

Q. What moveth you to pray to him?

A. He is the giver of all goodnesse. Iam. 1. 17.

Q. VVhat chiefly in the first place do you beg of him?

A. To send his grace unto me. Zach. 12. 10.

Q. To whom else?

A. And to all people. 1 Pet. 1. 2. Acts 4. 33.

Q. VVhy desire you this grace for you and them?

A. That we may worship him. 1 Cor. 1. 4, 8.

Q. When doe we worship him?

A. When we serve him. Mat. 4. 10.

Q. And when serve we him?

A. When we obey him, Deut. 10. 12. 13.

Q. What else pray you for besides?

A. That hee will send us all things that be needfull.

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Q. For what first?

A. For our soules. Mat 6.33.

Q. And for what next?

A. For our bodie.

Q. VVhen God sends you his grace and all these necessities, what more neede you to begge of him?

A. That he wil be mercifull to us. Psa. 51.10

Q. What meane you especially by this?

A. To forgive us our sinnes. Dan 9.19.

Q. And what else crave you of him?

A. That it would please him to saue and defend us. Psal. 59.1.

Q. In what dangers?

A. In all, both ghostly & bodily Rom. 7.24

Q. What moreover pray you for?

A. That he will keepe us from all evels.

Q. VVhich are the first?

A. All sin & wickednes. 1 Sam. 1.24. 11.112.

Q. VVhich is the second?

A. Our ghostly enemies. Luk. 1.74. Col. 1.13.

Q. VVhich is the last?

A. Eberlasting death. 1 Thes. 1.20.

Q. VVhat perswasion have you in thus making your request unto God?

A. This I trust he will doe.

Q. Vpon what ground doe you thus trust?

A. Of his mercy and goodnesse.

Q. By whose meanes?

A. Through

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A. Through our Lord Jesus Christ.

Q. What conclude you hereupon?

Ioh. 16. 23.
& 14. 14.

A. Therefore I say Amen.

Q. What meane you by *Amen*?

A. So be it.

Of the Sacraments.

Q. **H**ow many Sacraments hath Christ ordained in his Church?

A. Two generally necessary.

Q. Which be they?

A. Baptisme, and the supper of the Lord.

Mat 28. 19
& 26. 2.

Q. What meane you by this word *Sacrament*.

Gen. 17.
10 11.

A. I meane an outward visible signe.

Rom. 4. 11.
Exod. 12. 1.

Q. Of What?

A. Of an inward spirituall grace.

Q. To whom is it given?

A. Unto us. Mat. 26. 26, 27.

Q. By whom was it ordained?

A. By Christ himselfe. 1 Cor. 11. 23.

Q. For what end?

A. First, as a meane whereby we receave the same graces. Acts 2. 38. Eph. 5. 16.

Q. And what else?

A. Secondly, to be a pledge to assure us thereof. Exod. 12. 23. Gen. 9. 14, 15. Rom. 4. 11.

Q. How many parts be there in a Sacramēt?

A. Two

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A. Two.

Q. Which is the first?

A. The outward visible signe. Acts 8. 36. 38.

Q. Which is the second?

A. The inward spirituall grace. 1 Pet. 3. 21.

Of Baptisme.

Q. **V**hat is the outward visible signe in Baptisme?

A. Water. Acts 8. 38.

Q. What is done with it?

A. With it the person baptized is dipped or sprinkled.

Q. How is it administred?

A. In the name of the Father, and of the Sonne, and of the holy Ghost. Mat. 28. 19.

Q. What is the inward and spirituall grace?

A. The purging of our soules by the blood of Christ, and sanctification of the spirit.

Q. What is the first effect thereof?

A. A death unto sinne. Rom. 6. 3. 6.

Q. What is the second?

A. A new birth unto righteousness. Tit. 3. 5.

Q. Why speake you thus of death unto sinne, and a new birth unto righteousness?

A. For that by nature we are borne in sin.

Q. What are we in this naturall estate?

A. Children of wrath. Eph. 2. 3.

Q. And

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Q. And what are wee being thus renewed in Baptisme?

38. A. We are hereby made the children of grace.

Q. What is required of persons baptized?

21. A. Repentance. Acts 2.18. Mat. 23.3.

Q. What is the power thereof?

A. That thereby we forsake sin. Acts 3.19.

Q. What is the second?

igne A. Faith. Acts 8.37. & 2.41. Mark 1.15.

Q. What is the efficacie and force thereof?

A. That whereby we beleeve.

Q. How must you beleeve?

01 A. Stedfastly. Col. 2.5.

Q. What must you beleeve?

A. The promises of God. Rom. 4.20.

the Q. Made to whom?

19. A. Made to us. Acts 2.39.

ce? Q. Where?

0 of A. In that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot performe them?

A. They doe performe them.

Q. By whom?

ne, A. By their sureties.

Q. What have they done for them?

A. They promised and vowed them both in their names.

Q. Is this enough for those Infants if they doe?

A. No:

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A. No: but when they come to age, themselves are bound to perfoyme them.

Of the Lords Supper.

Q. **VV**hy was the Sacrament of the Lords Supper ordained?

A. For a continual remembrance. 1 Cor. 11. 26.

Q. Of what?

A. Of the Sacrifice of Christ. Heb. 7. 27.

Q. And of what else?

A. And of the benefits which wee receive thereby.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and Wine. Mar. 26. 26. 27.

Q. By what warrant are these both to be received?

A. Because the Lord hath commanded them to be received. Luke 22. 17. 19. 20.

Q. What is the inward part or thing signified?

A. The body & blood of Christ. 1 Cor. 11. 24.

Q. How are these received?

A. They are verily and in deede taken, and received. Iohn 6. 3. 1 Cor. 10. 16.

Q. Of whom?

A. Of the faithfull. Iohn 6. 37.

Q. Where?

A. In

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A. In the Lords Supper.

Q. VVhat are the benefits whereof wee are made partakers thereby?

A. The strengthening and refreshing of our soules.

Q. By what?

A. By the Body and Blood of Christ.

Q. How is the resemblance expressed?

A. As our bodies are by the bread and wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themselves. 1 Cor. 11. 28.

Q. Of what?

A. Whether they repent them.

Q. How?

A. Truly.

Q. Of what?

A. Of their former sinnes.

Q. How may their truly repenting appeare?

A. By stedfastly purposing to. leade a new life. Acts 11. 21. 23.

Q. What else must they have with it?

A. A lively faith.

Q. In what?

A. In Gods mercy.

Q. Through whom?

A. Through Christ.

Q. What more must you come with?

A. With a thankfull remembrance.

1 Cor. 11

Q. Of

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Q. Of what?

A. Of his death. 1 Cor. 11. 26.

Q. And how lastly must you come?

A. In charity. Mat. 5. 23.

Q. With whom are you to be in charity?

A. With all men. Heb. 12. 14.

Q. What if you come unpreparedly without these?

1 Cor. 11.
1oh. 13. 17. A. I come unworthy, I eate and drinke my
owne damnation, God may punish me, and
the devill may enter into me, as hee did
into Judas, and bzing mee to de-
struction both of body and
soule : from which evils
the Lord deliver us
for his mercie
sake, Amen.

Grace before meate.

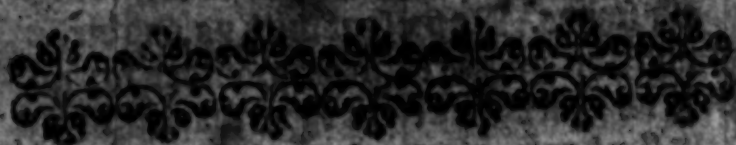
Most gracious God and loving Father,
we humbly beseech thee to forgive us
all our finnes. Be present with us, and blesse
us and thy good creatures provided for us.
Give us grace to receive them thankfully as
from thy hand, and to use them soberly as in
thy sight, to thy glory and our owne comfort,
through Iesus Christ our Lord, Amen.

Grace after meate.

We humbly thank thee, O Lord
heavenly Father, for refreshing
our fraile bodies with thy good creatures, be-
seeching thee likewise to feede our soules
with thy lively Word, that we may glorifie
thee, both with our soules and with our bo-
dies, through Iesus Christ our Lord.

Blesse good Lord thy holy Church, our
gracious King and Queene, with his
Royall Issue and Realme, and send
us eternall life, through Iesus Christ
our Lord. Amen.

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